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*Der Ursprung der Kunst.* Von YRJÖ HIRN. Johann Ambrosius Barth, Leipzig, 1904. pp. 338.

This is a translation from English into German of this remarkable and well known work by this author.

*Versuch einer Stellungnahme zu den Hauptfragen der Kunstphilosophie*, I, von K. S. LAURILLA. Helsingfors, 1903. pp. 251.

We have here a very philosophical discussion of art, its idea, its essence and nature, its origins, problem, significance for modern life, and lastly its relations to morality. The writer is evidently a good man and a religious one and few would dispute the general drift of his argument but it may well be doubted whether much of value is added to the subject by so abstract a discussion of it.

*Balance, the Fundamental Verity*, by ORLANDO J. SMITH. Houghton, Mifflin & Co., Boston, 1904. pp. 146.

This is an honest, well-meant book intended to show the triumph of righting justice in the world, especially that the soul is accountable, that it survives death, and that there is a supreme power that rights things.

*The Neighbor*, by N. S. SHALER. The Natural History of Human Contacts. Houghton, Mifflin & Co., Boston, 1904. pp. 342.

This, like the two preceding books of the same author, was worth writing and will prove for some worth reading. Like the others it will be also disappointing to those who expect much scholarship in the fields it touches or much novelty in the way of suggestions. It is a strong instinct and no doubt an excellent practice for scientists who have devoted long and laborious years to their department to expatiate on larger general questions. They are generally hard-headed, practical, sensible men and the muse of common sense will always have its votaries. We confess to a little disappointment in reading the writer's treatment of the Hebrew and the African problem. The former is largely historical and it would seem as though his long academic experience and observation might have taught him more of living present interest. That he really adds to our knowledge of the African cannot be said.

*L'Individualisme Anarchiste.* Max Stirner. Par VICTOR BASCH. Félix Alcan, Paris, 1904. pp. 294.

Max Stirner was born in 1806 and died in 1856. He was in youth a pupil of Hegel and after taking his degree became teacher in a girls' high school in Berlin. Here, in 1844, he wrote his remarkable book entitled "Das Ich und sein Eigenthum." In this he carried the affirmation of individualism and even selfishness to its utmost extreme as against Hegelism which subordinates persons to movements of the Zeit Geist. This book produced considerable sensation, but its advocacy of extreme and selfish egoism unsettled the author. He had to resign his position and thenceforth lived in squalor doing hack work. His second wife, also an extreme socialist and from whom he was divorced and who lived on till 1896 in London, is said to have sunk very low. Stirner would have been almost forgotten had it not been for the interest in Nietzsche of whom he is called one of the precursors. This prompted John Henry MacKay to write Stirner's life and it also prompted this book.

*Die Familie*, von W. H. RIEHL. 12th ed. T. G. Cotta, Berlin, 1904. pp. 321.

This prolific author here publishes the twelfth edition of his work.